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AUTHOR Bjerstedt, Ake, Ed.
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ABSTRACT

This special issue contains five sections. In the first part, "Papers," one full-length paper (Lennart Vriens) and a selection of paper summaries from a recent international conference on peace education are included. The second part, "People and Perspectives," presents an interview with Tom Roderick of the U.S. organization, Educators for Social Responsibility. The third part, "Places," reports on two major conferences (Groningen I and Groningen II) on peace education. The fourth part, "Publications", is an annotated bibliography of some recent publications (basic books, dissertations, journals, and additional information) related to peace education. The final section, Postscripts, presents information about archives, a selected listing of conferences, organizations that collect peace education materials, and a description of the UNESCO Peace Education Prize Ceremony for 1990. (DB)

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preface

The publication "Peace, Environment and Education", distributed from the Malmö School of Education in Sweden, is intended to serve as an informal, transnational journal and newsletter for people interested in comprehensive peace education.

The editor is now the Executive Secretary of the Peace Education Commission (PEC) of the International Peace Research Association (IPRA), and it is hoped that this publication will function as a natural instrument in the current network activities of PEC. It will not, however, limit itself to the circle of persons now identifying themselves as members of PEC, but also be available to others with similar interests.

The issues of "Peace, Environment and Education" will appear irregularly, depending, among other things, on such slightly unpredictable variables as materials available and the editor's time. In our choice of materials, a very broad conception of "peace education" will be used to make it possible for people with diverse ideas to be heard.

The structure of the issues will be tentative and flexible. This is not a strict research journal, although some research presentations will be included. Among other things, "Peace, Environment and Education" will try to fulfill its network function by presentations of people (via interviews), places (conferences, institutes) and publications. - The present issue is divided into five parts which may or may not reappear in forthcoming issues.

In the first part, *Papers*, we include materials from the PEC sessions at this summer's IPRA Conference at Groningen, The Netherlands: one full-length paper and a selection of paper summaries.

In the second section, *People and Perspectives*, we present an interview with a representative of the very active U.S. organization "Educators for Social Responsibility".

In the third part, *Places*, we include reports from two of this year's major conferences dealing with peace education.

The fourth part, *Publications*, contains a number of brief descriptions of publications related to peace education - including information about how the materials can be obtained. This time, among other things, a group of dissertations are presented.

The final section, entitled *Postscripts*, is a more mixed bag of mostly brief notes.

Let me express the hope that most of you will find this kind of information readable and useful in your work and that some of you will help us in our future work with "Peace, Environment and Education" by sending us information that could be used in this network activity, for example, brief notes on publications, conferences (well ahead of time) and other activities in our field. (Use the address given below.)

Since the editor himself, through his own reading and personal contacts, may find it easiest to discover what is going on in Europe and Northern America, he will especially appreciate information notes from those of you who can report from other parts of the world.

Åke Bjerstedt
School of Education
Box 23501
S-200 45 Malmö, Sweden

papers

In this section, we will publish both full-length papers and abstracts or summaries of papers in the peace education area. Keeping in mind that this publication will also have newsletter functions and that our financial support is quite restricted, only a limited number of pages can be set aside for these purposes.

In this first issue, we include one full-length paper: that presented by Lennart Vriens at the IPRA Conference at Groningen this summer. Here Lennart Vriens reflects on the possibilities and problems of peace education at the beginning of the 1990s in a way that we feel can be a useful stimulus to our present thinking and discussion.

In addition, we publish summaries or abstracts of some of the other papers written for and/or presented at the PEC sessions in Groningen. All the authors of papers have been requested to send in suggestions for such resumés, and then we have taken some editorial liberties with the texts received in order to increase the similarity of format and length. An additional round of summaries of papers from the PEC sessions will be included in our next issue.

Detailed addresses have been given, so that our readers can communicate directly with the authors of the papers, commenting on the papers or requesting copies of the full text. Full texts of most of the papers are also available in the IPRA Archives at the University of Colorado. (Cf. the "postscript" section below.)

PEACE EDUCATION IN THE NINETIES: A REAPPRAISAL OF VALUES AND OPTIONS

Lennart Vriens

Vakgroep Onderwijskunde
University of Utrecht
Postbus 80.140
3508 TC Utrecht
The Netherlands

The challenge of peace education has always been a part of the possibility of the creation of a better world by human beings and the contribution of education to this process. In our western culture this challenge has been an important motive in the humanization of our educational theories and practices. It legitimated a number of pedagogical, organizational and technological innovations in education. The ideas of peace, progress, a better world and education for everybody are strongly connected and have given shape to the so-called ideology of progress, which has modelled our modern world since the Enlightenment. According to this ideology, a better world is a democratic world in which people are well informed and have the capacity to take their political responsibilities. This capacity is developed by education, which provides the necessary factual, political and moral information. Knowledge is power and knowledge is virtue. War, crime, poverty, etc. are in essence the products of ignorance and illiteracy, it was said.

In our time, the challenge of peace education cannot be such a simple one. Not only have our concepts and knowledge of the world become more complex than ever before in history, but since World War II our culture is also in a permanent scientific and moral crisis and our whole educational system has been deeply influenced by this fact. Even though peace education theory tried to understand the very nature of this cultural crisis and suggested ways to overcome it in education by stressing the necessity of a hopeful and future-oriented task and accepting responsibility for the creation of a peaceful and nonviolent world by young people, the political reality in the last few years has changed so rapidly that peace educators may wonder whether or not their concepts have not become obsolete.

In this paper I shall first offer a short and necessarily incomplete view on the political situation after the end of the Cold War. I shall then proceed to describe some concepts of peace education in The Netherlands after the

Second World War and their impact on the discussion of peace education. Then I shall offer a critical discussion of some concepts of peace education in the eighties, after which we can try to reevaluate the very idea of peace education and its relation to the coming new millennium.

Europe in the early nineties: Euphoria, confusion and uncertainty

Since about 1988, international politics have been changing at a rapid rate. The end of the Cold War, the dismantling of communist power and ideology in the countries of Eastern Europe, the coming unity of the European Community and changes in the economic relationships between countries all over the world have thoroughly altered our view of the world as well as the political debate about peace and justice.

The climate in the eighties can be characterised as political conservatism, fear and anxiety about the survival of man and life on the planet earth, by the resumption of the Cold War *and* the parallel rise of a mass peace movement which became the voice of the powerless who fought with despair and hope against the threat of the annihilation of mankind. In this situation peace education became strongly connected with nuclear issues and had serious problems in teaching people a more broadened peace concept, which includes the ideas of social justice and a world-wide solidarity.

The Gorbachev era meant the end of this nuclear paralysis. People in Western Europe saw the end of the Cold War confrontation between the superpowers as the end of a fearful time and the justification of their "democratic" systems. The most common view of the man in the street and of our politicians as well is that the countries in Eastern Europe will develop a free-market system which will be the clue to a better and more prosperous society. There is still some discussion about the practical implications of the necessary measures, but not about the direction of the development. Consequently the political and moral collapse of communism, the liberation of the peoples of the Warsaw Pact countries, the ongoing integration of the E.C., including the German Democratic Republic, and the possibilities of a new and safer political order in Europe give rise to some hopeful expectations.

On the other hand, there is a lot of uncertainty. The changes in Europe meant the end of an established political order which structured our view of the world. Although officially the communist part of the world was only

accepted as the bad side of the political world order, the actual situation was taken for granted as a stable one which made the world easy to understand. And although we welcome the changes in Eastern Europe as a new chance to establish and develop a humane world, these changes are in some way uncertain, too. New structures have not yet been established, and the situation is unclear in many respects.

One negative aspect of the changes is that the liberation in Eastern Europe permits the utterance of nationalist, antisemitic, racist and fascist ideas and other inhumane phenomena which we thought to have overcome in 1945. And our prosperous western European democracies also have problems with these dark sides of man in society. For instance, what is the best strategy against racism? If you suppress it, it will still work underground and you have problems controlling it. But if you permit people to speak freely about it, you get involved in an ongoing struggle against lies, half-lies, mystification and simplification of complex realities. This is a hard struggle that you can never win. What can be done about people who publicly deny the historical reality of Auschwitz? These opinions were recently forbidden by law in France, but one cannot wipe thoughts out of the minds of people by law. Besides, one has to explain why this kind of law is not a contradiction to the basic human right of free speech.

But the uncertainty and confusion are not only related to the East-West relationships after the Cold War. Our countries have serious problems with the economic and political relations with the countries in the southern parts of the world. On the one hand there is the challenge of finding a solution to the problem of world-wide poverty, and on the other hand there is the inability and unwillingness to change our economy from a profit-maximising system into a more responsible way of sharing the world with the poor and other living beings. Our political system claims to be humane, but from a global point of view its economy can hardly be called so.

Another point of uncertainty, and even fear, is the ecology problem. In the minds of people this problem is the greatest threat of the future. There is widespread doubt whether technology can solve the problem of man destroying his own life conditions, but at the same time there seems to be no political support for taking the necessary measures against this attack on our planet earth. And the biggest problem is to get an insight into the real impact of the ecological problem and its connections with our economy and life style.

To sum up, we may conclude that peace education must be shaped in a

confusing context. On the one hand, there is hope because the liberation of a rigid political system was possible. On the other hand, we notice that liberation also set free some inhumane aspects of our culture, and we see a permanent uncertainty about the preservation of life on our planet and the possibilities of our western culture to assure a humane life. This is what peace education stands for: a really humane life for everybody on earth, now and in the future.

Concepts of peace education after the Second World War

Concepts of peace education are always in some way an answer to the political and cultural problems as perceived by people. When the political situation changes, the concepts of peace education change with it, formulating the challenge of peace from the shortcomings of actual politics and the practice of education. In the post-World War II history of The Netherlands we can distinguish at least six different concepts of peace education. I shall try to set them in their historical context in a few short notes.

(1) The first concept concerns the need for international understanding, not only among adults, but among children too. These ideas can be seen as a reaction to the hostility and rivalry between the European states before and during the war. The same reaction led to the foundation of the Roman Catholic peace organisation Pax Christi. The famous Dutch educational reformer and peace educator Kees Boeke transformed these ideas about international understanding into a plan for the creation of a system of international contacts between schools in the early fifties.

However, peace education was not very successful in the Dutch educational system. At that time the Cold War did not offer a good climate for peace issues and certainly not for peace initiatives in education.

(2) The second concept of peace education was propagated by S.C. Derksen, who published his book "Hoe leren we de vrede" ("How to learn peace") in 1967. With this publication at the time of the first "detente" he succeeded in making the question of peace education an honourable issue. His ideas are in line with those of UNESCO, which defines the question of peace as a problem of the minds of each individual [1] and peace education as the building of a sense of peace and the structures of peace in the minds of people. As a consequence, Derksen defines the aim of peace education as the

stimulation of the psychic and political adulthood of all people, which means that well informed people are able to live with political uncertainties and will be able to take political responsibility for the peace process in the world.

(3) The third concept was connected with the birth and development of the new scientific discipline of peace research. It is more structure-oriented, which means that peace is seen as a matter of political structures, which are the most important influences on human behavior. It was largely developed in the late sixties and early seventies and bas on the ideas of structural violence of Johan Galtung and political education of Herman Giesecke and Paulo Freire. We can see a parallel between this concept and the rise of critical peace research. The theoretical basis of this concept, which tries to unify education, research and action, was laid by Ben ter Veer in 1968 and was mainly elaborated in education and action. The aims of this concept can be subdivided as follows:

- a. Initiation of a structural and permanent discussion about violence in all its forms in every political institution. This implies a long march through the institutions and a permanent struggle to get enough influence to transform them into components of a peace structure.
- b. Stimulating people to become conscious of the omnipresence of structural violence and offering them the necessary skills to discuss this phenomenon in the current situations and to start actions to overcome it.

This concept, which was given shape in a peace education project for secondary schools, had a big and stimulating influence on the development of the theory of peace education and on the development of the peace movement as a mass organisation.

(4) A fourth concept was largely based on pedagogical and developmental psychological ideas about the possibilities to confront younger children with basic ideas about peace education. After some years of experience of peace education projects in secondary schools, there was a growing awareness that it might be very difficult to influence peace-related values after the age of twelve. The basis of a child's value system has already been laid at a younger age, so it is important to stimulate a positive development when a child is still open to a peaceful influence. On the other hand, it is necessary to note that the world of young children is not the same as the adult's world, and children's experiences of war and peace differ to a large extent from our concepts. Children hardly have a political idea about war and peace, they create their own concepts of these phenomena, dependent on their age, development and situation. Even if children perceive the same peace

phenomena and problems as adults, they interpret them in their own way and within their own frames of reference. With this as a starting-point, peace education projects were developed in which peace problems and conceptions were translated into peace values which could be used in the educational activities in the real world of children. Because this conception required knowledge of the child's real world and the role of the concepts of war and peace in this life world, additional research was done on this topic [2].

(5) From 1977 on, there existed in The Netherlands a growing peace movement, which became more and more influential in the political debate about war and peace and especially about the military, political and moral consequences of the nuclear arms race. This political debate had a counterpart in a more general cultural debate about the consequences of life in a world that has entered the nuclear age. A special contribution in this debate was made by peace educators who questioned the problem of educating children for a future which might never come. It was the Dutch professor of education and history Lea Dasberg who pointed to the bad consequences of combining education and "Doomsday thinking" and who stressed the necessity of a pedagogy of hope to prevent children from adopting an attitude of apathy and refusing to take responsibility for life in the future.

In this concept, peace education became a contribution to the general debate on the world-wide cultural and educational crisis. Peace education presented itself as a hopeful alternative to both the blind technological optimism which is on the verge of destroying our world and the postmodern inner-directedness which isolates the education of children from the notion of everyone being responsible for the decisions about the development of the world.

(6) One last concept which had some influence in combination with the peace movement approaches the peace problem as a matter of mental health. In this concept, giving information about peace and nuclear issues goes hand in hand with techniques to work up this information *and* the emotions and fears which are, and must be, associated with this information. This would give a kind of psychological catharsis, after which a liberated energy could be transformed into anti-nuclear activism and peace-promoting activities.

The first conclusion which we can draw from this short overview is that concepts of peace education are not isolated systems of ideas. Each concept we distinguished was an answer to what was perceived as one or more important aspects of the peace problem. Although peace education has a longer history than described here [3], we can see that there is a real deve-

lopment, from a rather simple and naive conception of action and the possibilities of building peace in the minds of man instead of the concepts of war, to more sophisticated concepts which try to integrate the ideas and concepts of peace research with the most fruitful ideas of educational innovation.

Our second conclusion can be that peace education offered a well-elaborated reappraisal of the possibilities of our reality-based utopian wishes in a culture which received its identity from a history in which war was seen as the motor of human progress. Almost all the concepts also offered educational material which enabled practical educators to realise peace education in the classroom, but there were only minimal possibilities to make peace education a structural component of the educational system. The long march through the institutions has never reached its destination, but in our time it is difficult to discover where we are headed.

A third conclusion can be that, in my opinion, none of the concepts of peace education can be seen as totally obsolete, even if I have my doubts about the therapeutisation of the peace problem by some advocates of the sixth concept. We shall have the difficult task of evaluating them and integrating the useful elements in a concept for the future.

Peace education and the challenge of the nineties

The outbreak of peace is a real threat to the peace movement. This can be a somewhat bitter conclusion after the five-year Gorbachev era. In The Netherlands (and as far as I know the situation is similar in several other European countries) there is a serious collapse of the peace movement as a mass organisation with a big political influence. The peace education issue has partly followed this trend. In 1990 we cannot but conclude that the challenge of peace education is not felt as stringently as ten years ago.

It is a good thing to recognize that this is both a positive and a negative development. It is a good thing that the peace issue has left the field of a hardened political and social confrontation in which a dialogue about the military and moral status-quo situation in the world no longer seemed possible. In a climate in which the placing of cruise missiles became a symbol of political prestige, even the best possible peace education had no chance to contribute to a critical dialogue about political decisions, for dialogue is based on the recognition of a common basis of values and concepts. In the eighties it

was a hard task to stay open to dialogue with people of different opinions about the armament problem, and it was a hard task to invite your adversaries into such openness. Mostly, the opener the advocates of peace education made their position, the stronger their adversaries refused the dialogue. From this point of view, the reduction of the feeling of being threatened offers new chances to ask attention for the peace issues of our time.

The negative aspect of this situation is, that it will be difficult to prevent people from assuming that the work has almost been done. The mere fact that the Cold War has come to an end does not mean that all threats which were created by it have already disappeared. The conversion of our war structures into peace structures will be hard work, which will require a sort of mental conversion of the responsible politicians and their voters. But the fact that peace education is associated with the fear of a nuclear catastrophe will be a serious disadvantage to its further development in a time when people no longer experience that threat.

On the other hand, it will be a good thing to stress the importance of peace education from a 'new' point of view, paying more attention to a positive peace concept. In spite of the critiques of the so-called critical peace research of the early seventies, I do not think that the idea of filling the concept of peace with a number of positive conditions of a humane life is the wrong way to do it. It may be an unending way, but in my opinion endless ways are a necessary condition to keep human life open to a humane future which respects the right of future generations to fill in their own lives and their own life conditions. From this point of view, Galtung and Røling offered us a good idea of a peaceful society which respects the rights of man, which succeeds in solving conflicts in a nonviolent way, which has put an end to a political world order characterized by permanent structural violence and disturbance of the ecological balance, and which offers a lot of possibilities for a creative, cooperative and spiritual life for every human being. I realize that these ideas sound utopian, but if we can preserve some idea of progress in the future, it must be related to saving humanity as a moral idea for the future generations who will have the enormous task of creating a balanced life on an almost ruined planet. And it will be a task for all educators to evoke a consciousness of responsibility for that enormous task, but it is peace education which stresses this challenge in connection with an analysis of the political structures which will destroy our planet unless necessary measures are taken.

A reappraisal of our concepts of peace education is necessary because in our time the experience of the situation of our world has changed. Compared

to the decade of the eighties, people do not have the same feeling of being threatened directly by the risk of a nuclear confrontation between the two superpowers. However, the end of the Cold War is a psychological rather than a total military change. We still live in a world with too many weapons, too many zones of conflict, too much violence, too many fugitives and victims of conflicts and violence and too much creativity on the part of men who serve the forces of destruction. This is a dangerous situation, for the world is still seriously threatened by the acts of man, which has sometimes been described as the war of man against his own world.

It will be an important task for the political leaders of the world to convert our militarized culture into a more stable and less violent world order. Peace education should support such a peace policy, but peace education has more to do.

As I see it, the theory and practice of peace education in the nineties will meet a number of dangers and new challenges from a 'fin de siècle' culture, in which on the one hand old ideas will lose support but still have a lot of power, and on the other hand new ideas will arise that cannot fully be grasped in all their consequences for a humane future. This is a very interesting but also difficult, and maybe even dangerous, situation.

The main 'new' challenges for peace education in the next ten years will be the challenge of technology and informatisation of the world, the challenge of ecology, the challenge of social justice, the challenge of religion, the danger of inhumane philosophies, the challenge of the New Age Movement and the challenge of building a peaceful European house. I think that elements of these ideas, problems and systems will lead the substreams of our culture and translate themselves into the main political problems of the future. Every political structure in Europe will have to find answers to the questions which will be asked from these ideologies, whether national, regional or global. Therefore it will be important for peace educators to reflect about these challenges and their implications for the theory and practice of peace education in a culture which is in a crisis.

The challenge of technology and informatisation

Our western culture is increasingly dominated by technology and technological innovations of which informatisation seems to be the most important option. Yet a great many people feel that they have been placed in a position of alienation: on the one hand they use technology and are impressed by its enormous possibilities; on the other hand they have a strong feeling that

technological developments are a serious attack on a world which should stay on a human scale. Officially, technology and software are the servants of man and should provide more comfortable ways of living, but we cannot deny that these developments are creating a new reality which is often felt to be dehumanised and a dangerous experiment of mankind.

It is important for the theory of peace education to recognize that the problems connected with the crisis of our culture cannot be solved technologically. Technology may be able to contribute to the solution of part of the problems, but it will be an illusion to think that the moral problems of our culture can be reduced to technological problems which can be solved technologically. Technology is the servant of man but not a value free servant. It is part of a system which created the problems to which we are to find the necessary answers now.

Peace education should include a thorough introduction into the possibilities and failures of technology as an answer to the problems of our culture, within the context of a broader introduction into our culture and into the possibilities of a fundamental change. Technology and especially informatisation can be included in this broader context, insofar as they can assist in creating a peaceful communication and information network for all those who want to participate in the peace process. But it will be a difficult task to organize such networks of peace information *and* to teach people the skills necessary to use all this information instead of being overwhelmed by it.

The challenge of ecology

In the eighties it has become increasingly clear that our world is a carefully balanced life system in which man, especially western man, is a risky factor. Our western lifestyle has colonized the world with a lot of scientific discoveries but with no clear idea about the conditions which our planet earth imposes on human and other life. In our Christian history nature, the world and the universe became creations of God, but have no intrinsic divinity anymore. This allowed man to escape from a position of being the slave of incomprehensible forces and made it possible for him to manipulate the world and its things in his own way. Instead of a divine environment, man got an objective world which he, as a steward, should take care of. In the age of the Enlightenment, when western man was emancipated from the Churches and religious slavery, the whole environment became objectified as raw material for exploitation. Our western world has persued this vision almost to its ultimate consequences, but now this development is seriously threatening the

very existence of life on earth.

In this process, military expenditure and development have had a heavy impact. The arms race did not only create a system of military dangers, but also the reality of pollution. It is a well-known fact that even peaceful nuclear energy has a number of still unsolved problems, which are in some ways a threat to living beings [4]. And besides this we must face the problem that much human creativity and money is wasted on creating serious problems instead of solving them.

For peace education this all leads to the conclusion that it has to enrich its concept of positive peace with concepts and information from the ecological movement. It has to compare the incentives of this movement with its own goals, and it must integrate them into its own educational objectives.

The challenge of social justice

In the early seventies, peace research and peace education broadened their peace concept with the idea of social justice as a basic condition for human existence on earth. It was explicitly used to overcome the too narrow concept of negative peace, which permitted us to label a situation of stabilised injustice as peace. This idea of social justice as a necessary component of a peace concept was never refuted, although it received less attention in the political climate of the eighties, which concentrated on the nuclear issue and the reestablishment of economic welfare. But especially in a time which has a chance to realise a notable reduction of armaments, the idea of social justice as a necessary condition for real human peace has to be stressed with new energy. A liberation from fear also offers possibilities for more cooperative politics in favour of the poor of our world.

The challenge of religion

Our western culture is largely a secularized nonreligious culture. The belief in progress of the Enlightenment was strongly connected with the idea that religion was an obsolete form of human life which opposed necessary human progress. For religion was opposed to science, to human emancipation, to the idea of history as an autonomous human undertaking and to a scientific view on life and earth.

It is a difficult task to evaluate this shift from a Christian to a humanistic philosophy of life. On the one hand it offered us a liberation from a static hierarchical society and brought us the enormous progress of science, technology and welfare; on the other hand we see that this progress is a frag-

the possession which threatens basic life conditions, such as clean food, water and air. Summarizing the challenge of the Enlightenment as the hallmark of a modern society which would realize fundamental scientific and moral progress, we must conclude that the Enlightenment was partly successful in realizing the emancipation of, and a scientific society for, western people, but that its messages of moral and scientific progress met their moral defeat in the gas chambers of Auschwitz and the nuclear destruction of Hiroshima.

In a situation of cultural uncertainty, people try to reconstruct reality with alternative ideas. In our situation, both new and old ideas have the attractiveness of being alternative. In this kaleidoscope of new and old visions and discontent with the empty materialism of daily life, religion may enjoy new chances to offer people an idea of meaning in life.

Such a return to a life conception which reserves some space for the spiritual and idealistic aspects of life can imply both new promises and new dangers. In the case of Christianity, the promises are in the possibilities to again asking for a world-wide solidarity with the poor and a new consideration of the concept of man's stewardship of God's creation. All this could be a valuable contribution to the building of a better world view and a more just political order, as the so-called Conciliar Process made clear. The dangers are in the tendency for Christians to have a romantic idea of the better times when the Church was the mightiest political factor in many countries. History taught us that this power of the Church was not always a blessing, especially not for people who became the victims of the intolerance of the authoritarian, and often inhumane, Christian structures. In my opinion, religion can be a fruitful force in the building of a humane future, but only when it sees itself as a modest servant of the critical reflective powers of people who have the principal right to be responsible for their own lives. A revival of Christianity will require a good idea of its own history and will need to be able to select carefully the best aspects of its progressive and conservative tradition. We must be alert to prevent a relapse into an inhumane society.

The danger of inhumane philosophies

The uncertainty of our culture may also allow free scope for a number of inhumane philosophies which we thought had been conquered in 1945. If the changes of the late eighties continue into the next decade, there is a considerable risk that inhumane thoughts of antisemitism, fascism, racism, nationalism etc. will get new chances to poison the minds of lots of people

who will need scapegoats to blame their own circumstances on. Especially in countries which cannot share in western European prosperity, a liberation of thought can give rise to these phenomena as a by-product of freedom. But although the material conditions can promote these feelings, they are not a product of them. People have to learn these ideas, and it is possible to teach them other ones.

In order to achieve this, the teaching of history will become very important. A good idea of national and European history can offer a contribution to the identity of European man in the next few years and convey a warning against the mere revival of the black pages of European history.

The challenge of the New Age Movement

Just like the revival of religion and a number of inhumane philosophies, the so-called New Age Movement must be seen as a reaction to the defeat and decline of modernity in our western culture. Although this movement is not a real movement, but mainly rather a not-too-consistent gathering of very different ideas, subcultures and organisations, ideas from this background are slowly influencing the thinking and consciousness of modern man. The ideas are usually better in their criticism of ideas and practices in our dominant culture than in practical suggestions for change, but we must realize that it is an enormous task to formulate alternatives for such a widespread and aggressive culture as ours.

Yet we must be aware of the fact that a reaction to our culture also means a reaction to the better aspects of it. Sometimes it seems to me that the New Age Movement offers a shelter to some dangerous mechanisms of human society. The exchange of Reason for feelings and emotions, for example, does not seem to me a good development, even though I agree with the fact that Reason has its limitations and is not the highest authority for moral decisions. But the obscurantism of the national socialist period made it clear to me that man cannot lead a real humane life without using his critical reason.

So new ideas are always welcome, but they have to be reflected critically.

A European House of Peace

As I have already stated, the changes in Europe in the last few years offer new possibilities to advance on the way to a permanent peace process. Although the process of change has its dangers, I believe that history offers us a unique opportunity to take a step forward in the creation of a humane world. This is not because European man is a better man now than in the past, but because so

many problems require a well understood cooperation between the peoples of the world of which our continent is only a small, but still very influential, part. The old structures prevented many people from taking their responsibility for these tasks of preservation of life on earth and the quality of life.

However, a peaceful Europe cannot be an isolated continent which only tries to defend and save its own prosperity without solidarity with the other peoples of the world and without some kind of respect for the dignity of our planet as the source of all life, including the life of man. The challenge of peace in the nineties is in the saving of the concept and practice of humanity as a challenge for the future.

In my opinion, Europe has a special responsibility in this. In a long history of many wars (and sometimes peace), colonialism and economic as well as scientific expansion it contributed to the transformation of a big self-assured world into a small threatened planet and the transformation of a powerless man into a man who can hardly control his power. But in this history Europe developed a concept of humanity as well. Maybe this concept can be translated into a new and peaceful political structure of a smaller and more modest Europe in which people can contribute to a better world. It is one of the tasks of peace education in the nineties to offer that challenge to our youngsters and their educators.

NOTES

1. In the foundation document of UNESCO, the origin of war is located in the minds of people, which leads to the conclusion that the defences for peace have to be built in the minds of people. This can be seen as a plea for peace education.

2. We reported on this research, which in some respects gave a different picture than other psychological research about nuclear anxiety as a problem of mental health among children, in Van Kempen, Peek & Vriens 1986, and in Vriens 1988, 1989b, 1989c.

3. In my thesis "Pedagogiek tussen vrees en vrede: Een pedagogische theorie over vredesopvoeding" (Pedagogy between fear and peace: A pedagogical theory of peace education), I offered a historical description of the origins and appearances of ideas of peace education as a counterculture in the development of our society.

4. A very careful analysis of the nuclear problem is offered in Rosalie

Bertell's book "No immediate danger: Prognosis for a radioactive earth". Summertown, Tennessee, 1985.

Final note from the author: This article was written before the Kuwait crisis. However, this crisis can be seen as an affirmation of the need to reappraise the values and options of peace education.

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Good News for Peace Education

Lennart Vriens will now become a Professor on a special chair for Peace Pedagogy and Peace Education at the University of Utrecht, The Netherlands. This will give peace education a more definite position at the university, and Lennart Vriens will have improved possibilities to work in this field. We in PEC congratulate both Lennart and the University of Utrecht.

SUMMARIES OF SOME GRONINGEN PAPERS

On Decolonizing Identity: Consciousness as Social Practice

Azril Bacal

Department of Sociology
Uppsala University
Box 513
S-751 20 Uppsala, Sweden

The author addresses three interrelated themes. In the first *theoretical* section there is a review, both historical and analytical, of the paradigmatic crisis in sociology, and in particular the sociology of ethnic and race relations. A humanistic perspective is elaborated. Among other things, the topic of "internalized (social/ethnic) oppression", as discussed by Erika Sherover-Marcuse, is introduced and compared with research previously done on the psychological effects of racism.

The second part of the paper attempts to build an experiential *methodological approach* to ethnic identity, related to the writings of John Heron in England. In this version of action research, group interactive techniques such as "re-evaluation counselling groups" and "reciprocal interviewing" are explored as experiential social research methods.

In the third and final section, the author describes and reflects on his *current work*, using the theories and methods referred to, *with groups of Mexican Americans*. His interview guide is presented, and the concepts of "ethnic discrimination" and "ethnic experience" are emphasized as basic. Other topics covered in this section are: the sort of data that may be obtained via experiential research, and how to proceed in both analyzing the data and "intervening" with participants as co-researchers.

The author finds that the theoretical and methodological approaches used in this study suggest a promising line of research and education relevant also to other areas of internalized oppression, for example, those related to class, gender and age.

Enemy Images Explored via Associative Techniques

Åke Bjerstedt

School of Education
Box 23501
S-200 45 Malmö, Sweden

Two hundred university students from Sweden (half of them economics students, half of them teacher students) were given the task of writing down free associations to seven stimulus expressions dealing with enemy images, the superpowers and related phenomena. The main aim was to find out whether such a technique could provide useful material for analysis.

The technique was easy to use in the data collection situation and provided rich material for analysis. The analysis procedure takes time and involves some risk of subjectivity, but seems to give data of potential interest.

According to this instrument, the present group of Swedish university students cannot be said to be characterized to any great extent by negative and stereotyped enemy images or by militaristic attitudes in general. Associations to "enemies of our country" did include a number of geo-political enemy responses, more so among economics students than among teacher students, and more so among males than among females. But the geo-political associations were varied and mixed with many other types of threat images, especially dealing with environmental problems. When associating to "avoiding war", very few students talked about deterrence or military force as an instrument, whereas a larger group thought about non-violent procedures and disarmament.

Some data on children and young people in Sweden were also presented. The subjects were students from age groups 11, 14 and 17. The results showed clear age and sex differences: The older the students, the higher the tendency to suggest that there are geo-political enemies; and at all age levels, the boys suggested such enemies more often than the girls. Two different data collection techniques were used, and the same pattern of age and sex differences appeared in both cases.

It is suggested that the techniques employed would be useful for comparisons between countries as well, and fellow researchers are invited to join the author for a further exploration of this area of enemy images. Work has been started with university students in four other countries, and brief illustrations of such comparative data from the Soviet Union were given.

The Imperative of Peace Education in India Today

Anima Bose

Centre of Peace Education
1 Sikandra Road
New Delhi 110001, India

If peace education is to be an investment in the development of human resources, as the new education policy formulated in India claims to be, the curricula will need to be modernized, because it is precisely there this perception will leave an impact. For that, an innovative and creative attitude is needed. In India, an understanding of peace and nonviolence in depth by the learners is the crying need of the time, linking class room experience with the existing actualities in the outside world and its challenges.

Peace study, therefore, must be included in the core curricula both at the higher secondary and the university levels. Ideas have always been a powerful influence on the education pattern everywhere.

This paper suggests an exhaustive list of courses. The "Live It" part of the course is suggested to be compulsory. It will involve projects related to the learner's own family, or to those aspects of social, economic, judicial, educational or religious fields which have vitiated human relationships in national or international understanding.

Today's ambience in the world provides ample opportunities for the learners to use their peace study experiences creatively and effectively.

In India a decision has been made to review the nation's education. The time has come to consider seriously peace study as a part of the core curricula in academia at all levels, considering the compelling spectre of violence that has overwhelmed the society and this generation in India.

Europe at the Crossroads:

A Conceptual Model for a Future European Peace Order

James Calleja

Foundation for International Studies
St. Paul's Street
Valletta, Malta

The paper presents a detailed analysis of the political and social situation in Europe following the "silent" revolutions of 1989 and the Malta Summit between President George Bush and Soviet leader Mikhail Gorbachev. Now that Europeans have to construct peace from peace and not from the legacy of a war, this post-peace impact is yet to be defined and worked out. The hearts of many European people are filled with a mixture of feelings - of hope, expectations and awe - and a desire to do something to reinforce this rapid change of circumstances. The question the author asks is: In what direction shall European decision-makers proceed? The answer is: build peace upon peace through education. Now that peace is here, the structures of closer cooperation and communication ought to be legally and morally strengthened. It has to be therefore "peace with work to do". The way to go about it is to educate people to regard this vision as possible and necessary for a future European peace order. As a first step towards this endeavour, the author proposes the drafting of a Pan-European Educational Manifesto. The objective is to accelerate the present period of socio-political and cultural transformation in Europe, with a view to encouraging greater democratization and multilateral forms of operation. The Manifesto should encourage all European States to implement, through their Ministries of Education, a system of education that fosters greater unity, coherence and mobility among the peoples of Europe.

The future of Europe, at this particular moment in history, lies within the silent reflexive action of thinkers and policy-makers. Their orientation can forge a new consensual way of thinking somewhere between caution and optimism.

Education for Peace and the Reading of Literature

Haim Gordon

Department of Education
Ben-Gurion University of the Negev
P.O.B. 653
84105 Beer-Sheva, Israel

Instead of presenting an abstract, we quote from a recent letter:

"Dear Åke, ... My paper that I read at the PEC meeting has been accepted for publication by the journal THE CENTENNIAL REVIEW. Hence, I'm not

sure that there is any need for it to be published in the proceedings. It is also a paper which an abstract kills, so I wouldn't like to abstract it. You can say that it deals with the need for confrontation in Education for Peace and how literature can help with this. ... Shalom, Haim."

Report on the 2-Day International Workshop on Peace Education and Political Stability in Africa Held at Lugard Hall Kaduna May 30 - Juni 1, 1990

Samie Ikechi Ihejirika

P.O. Box 8010
Kaduna, Nigeria

A report was given on an international workshop organized jointly by the Peace Research Institute of Nigeria and the Rotary Club of Kaduna Tudun Wada on Peace Education and Political Stability in Africa. The workshop concluded that if Africa needs peace and stability, it must educate for peace.

It was agreed that Africa has traditional concepts of peace which were functional in the resolution of conflicts, but that these concepts need to be re-examined, adapted to modern situations and publicized especially through textbooks. The family, the child, the school, women and the media were identified as key actors in the development of a peace culture and therefore constitute the foundations for peace education in Africa. Identified also was the need to make Peace Studies and the teaching of conflict resolution skills part of formal and informal education in Africa.

In order to provide a forum for the continuity of the suggested strategies from the workshop as they relate to the issues of conflict resolution and peace education activities in Africa, a consortium called Conflict Resolution and Peace Education Network for Africa, CREPNA, was formed. For further information regarding CREPNA, contact: Samie Ikechi Ihejirika, Co-ordinator (address as above).

Status of Peace Awareness Programmes in Educational Institutions in India

C. Rajyalakshmi

The Institute of Peace Research and Action
A-125, Vivek Vihar
Delhi 92, India

During recent years Indian society has been facing a crisis, characterized by ethnic antagonism, unmanageable law and order problems and human sufferings. The situation calls for a major effort to promote national integration, value education and a culture of peace. Such an effort is relevant for all, but especially the young mind needs to be protected from the prejudices of the adult.

The Institute of Peace Research and Action decided to develop an educational programme to promote internalization of peace as a value. The Institute conducted a study to generate data that would form a sound basis for developing such a programme. The project attempted an examination of the needs, concerns, perceptions and responses of the young minds to the contemporary situation. It also studied the status of peace awareness programmes being run by the educational institutions, with a special focus on the programmes developed during the International Year of Peace (1986). The study limited itself to secondary schools in the union territory of Delhi. A questionnaire was structured to elicit information on the socio-economic status of children, on the general awareness among school children of peace, and on the impact of peace programmes run by the schools. The awareness aspect was analysed in terms of five dimensions, viz. Human Rights and Peace, Peaceful Co-existence, Power Structures, Social Movements, and General Conditions of Stable Peace.

The study revealed that there is a high level of understanding of peace issues among students and that they are highly responsive to ideas and opinions gathered from different sources to which they are exposed. Respondents showed maturity of thinking, articulating their views even on complex issues.

However, the high level of awareness of peace issues had not come to the students from their school programmes. The educational system had failed to do justice to the policy statements on value education and national integration. The study revealed that the programmes administered were ineffective and

that a totally new approach needs to be followed to contribute to the creation of a peaceful society through educational programmes in the formal system.

Peace Education: Some Swedish Experiences

Bengt Thelin

(formerly: The Swedish National Board of Education)

Sommarvägen 24
S-183 62 Täby, Sweden

Sweden has not been at war since 1814. This sometimes makes it difficult to explain why we need peace education. The following arguments and means have been used to give legitimacy to peace education. (1) Reference to the nationwide curricula, which in their introductory parts contain some normative though vague statements on education for human rights, international solidarity and peace. (2) Reference to the global situation, all the threats and sufferings mankind has to cope with today. (3) Cooperation between schools and international organizations such as the Red Cross, Save the Children, Amnesty International and the UN Association of Sweden. This helps give peace education legitimacy and reduces the suspicion. As for the defence forces, it is important to have an open dialogue in order to broaden the perspectives of the traditional defence education in a more global direction.

Furthermore we (= people in charge at the Swedish National Board of Education) have emphasised that peace education, in addition to the cognitive element, must include both an affective and an action-oriented one as well. Accordingly many Swedish schools have today set up international and humanitarian projects as a legitimate part of school work.

It is important to bring about close cooperation between peace education and environmental education. The bridge between them is human rights and education for human rights.

Peace Education for Preschoolers

Riitta Wahlström
(University of Jyväskylä, Finland)

Esankatu 7
SF-40700 Jyväskylä, Finland

In Finland the promotion of peace has been included in the Children's Day-Care Act, which states that "in promoting the development of children, day care should support the child's growth towards shared responsibility, peace and caring for his or her own environment". The aim of the peace education project for preschoolers was to produce a peace education programme for preschool children (3-6 years). Its purpose was to gather and develop methods and ideas of educating for peace in day care, and it was carried out in cooperation with preschool teachers.

Peace education was understood as a wide concept, comprising the following eight sub-topics: cultural, international and ecological education, education on human rights, development education, education for peace and education for equality and cooperation. The project presented about 150 activity ideas spread over the year. The activity ideas included teaching discussions, cooperative games and sports, ideas for play-acting, visits, parties, songs for peace, and ideas on cooperation with parents and foreign "twin" preschools. In addition, 16 fairy tales on international understanding, altruism and environmental conservation had been written.

The project report contained instructions on the activities, for example: *Cultural education* - Visits to museums, library, theatre etc. Authors, actors or artists were invited to come to tell about their work. Children arranged their own circus, theatre, etc., performances for various audiences, e.g. parents. *International education* - Parents and grandparents were invited to come to tell about foreign countries they have visited. *Education on human rights* - Visits to old age homes and institutions for the handicapped were arranged. *Education for peace* - Children are taught to value peace.

people and perspectives

In the section "People and Perspectives" we intend to present individuals who have been active in peace education or related areas, for example by means of interviews. The interviews will usually start from a standard set of main questions, referring to the person's background, reactions to the expression "peace education", judgments about the situation of peace education in one's own country, concrete suggestions about peace education work at different ages, difficulties experienced in peace education efforts etc. Interviews are tape recorded, and each interviewee will have the opportunity to examine a preliminary transcript and make any changes and additions he or she likes in order to enhance precision and clarity.

This time we present such an interview with a representative of the very active organization "Educators for Social Responsibility", Tom Roderick. The interview was carried out in Tom Roderick's office in New York (with Åke Bjerstedt as interviewer).

Educators for Social Responsibility (ESR) is a national teachers' organization in the United States offering programs and curricula that are intended to help young people become engaged in the world. ESR's publications show the emphasis of this organization on dialogue, critical thinking, cooperation, multiple perspectives, non-violent conflict resolution, and social responsibility. The curricula address controversies in such areas as peace and war, security, and justice. Much of what ESR is working with could well be called peace education, but this term is not so frequently used by ESR members.

Among other things, Tom Roderick has cooperated with the New York City Board of Education (with Linda Lantieri and others) in producing a teaching guide on conflict resolution: "Resolving Conflict Creatively: A Draft Teaching Guide for Grades Kindergarten through Six" (New York: Board of Education, 1988). Tom Roderick can be reached at this address: Educators for Social Responsibility Metro, 475 Riverside Drive, Room 450, New York, NY 10115, USA.

**PEACE EDUCATION: AN INTERVIEW WITH TOM RODERICK,
EDUCATORS FOR SOCIAL RESPONSIBILITY, NEW YORK**

1.

AB: As an introduction, could you say a few words about yourself and your interest in the field of "peace education"?

TR: I got involved in education through the Civil Rights Movement in the early 60s. I saw education as a way to help bring about equality for African American people in this country, so my first job after graduating from college was to start volunteer tutoring programs; in particular there was one in Philadelphia for African American students there.

I had a Bachelor's degree in History, and then I came to New York and got my Master's from Bank Street College. I started teaching in schools in Harlem. I was educational director of an elementary school in East Harlem controlled by parents, the East Harlem Day School, which we built from a first and second grade school to a full eight-grade elementary school over a period of about eight years. I was associated with the East Harlem Day School from 1968 to 1980.

It was during the late 70s that I became aware of human survival as something that we couldn't just take for granted, but that we needed to secure by conscious choice and conscious action. My generation had grown up in the shadow of nuclear war and nuclear weapons, but the Civil Rights and anti-Vietnam war movements had captured people's energy, and the nuclear threat was pretty much in the background from the early 60s until the late 70s. Then the nuclear issue came to the front of our consciousness as a problem that really needed to be addressed. I realized that the work I was doing trying to build communities for young people and parents in East Harlem was important, but could all go down the tubes, so to speak, if we couldn't deal with some of the human survival issues. The disarmament march in Central Park (in 1982) and my reading of Jonathan Shell's book *Fate of the Earth* pushed me over the edge.

I had thought about becoming director of an alternative school and doing political work on the side. But I realized that I didn't want to do the political work on the side; I wanted to work my way into the disarmament movement and spend all of my energy as directly as I could, working to ensure that we would never have a nuclear holocaust. Having made that decision, I gravitated toward Educators for Social Responsibility (ESR) because of my back-

ground in education. I felt that we needed to educate a generation of young people so that they could rise to the challenges of the nuclear age.

2.

ÅB: What do you think of first when you hear the words "peace education"?

TR: We called what we did in ESR in those early years "nuclear age education", not "peace education". People thought that the word peace was too much associated with communism, that the word had been in a sense corrupted and that we represented a new mind, and so we needed a new label, and that was the term "nuclear age education". Nuclear issues were the focus of ESR in the beginning. We knew that the whole issue of nuclear weapons was very controversial.

ESR developed an approach to teaching about controversial issues that was based on the idea of dialogue, of presenting students with multiple points of view on issues and teaching critical thinking skills and helping them make up their own minds. We certainly wanted young people to decide that there were alternatives to the arms race, but the leadership of ESR tried to be scrupulously fair in presenting opposing points of view to students and encouraging them to make up their own minds. As educators we felt it wasn't appropriate to use the schools to promote one particular solution to the arms race, or any kind of ideology. We wanted to put the issue of the nuclear arms race on the agenda of the schools, and on the agenda of the society, for people to talk about and think about and decide about in a democratic fashion. Our feeling was that it had been left up to the so-called experts, that the public had not been involved. Suddenly, in the 80s, we found ourselves in a situation where the end of the world literally was a possibility, where scientists could no longer assure us that if there was a nuclear war, human life would go on. So we were part of the movement saying: Stop, look what's happening. Many people were simply saying: Stop this madness! We were saying: Stop and think, and let's devote all of our energies to looking at this critically, examining various alternatives and choosing the best one.

I think this educational effort first became concrete and real for me when we started the program with the public schools in New York. What happened was that Linda Lantieri from the NYC Board of Education and I both gave workshops at a nuclear issues conference sponsored by the NYC Board of Education. A person who worked with Community School District 15 in New York City came to that conference. He attended our workshops, and he went away feeling that something had to be done about these issues in his District.

The superintendent in District 15 took an interest, and Linda Lantieri and I started working together. We presented the teachers with a variety of options about what peace education could mean in their District, and they chose to focus on creative conflict resolution.

For a couple of years, we called the program "The Model Peace Education Program", and then, as we expanded the program beyond that district into other districts, we found that the term peace education was getting in our way - it was raising questions in people that were distracting - and so we decided to change the name to "The Resolving Conflict Creatively Program", which we felt more accurately reflected what the program was about.

3.

AB: If you think back on your own school days, were there some aspects in your schooling that might be considered an attempt at "peace education"?

TR: There were very few aspects of my schooling that I would call peace education except for college. At Yale University in the 60s, there was a lot of support for students who were sympathetic to the civil rights movement and wanted to get involved. There were strong voices (such as the Reverend William Sloane Coffin) encouraging students to participate and get involved. Those things were important. However, I don't think there was anything in elementary or high school that I would call peace education.

4.

AB: Do you believe that schools in your country, as you know them today, contribute to a "peace education"?

TR: It's difficult to generalize. ESR is doing what it can to promote education for citizenship, participation, nuclear-age education, education for empowerment, peace education - whatever you want to call it. We've had a tremendous response in New York to our ideas, but I don't think it has been as easy for people in other parts of the country. The response in New York City has something to do with Linda Lantieri's being strongly devoted to the cause, and at the same time being someone very much trusted as an insider in the public schools. We started in District 15 in Brooklyn with 20 teachers. During the 1989-90 school year, 1000 teachers from 13 NYC Community School Districts have participated.

AB: What has been the age range of students involved?

TR: It has been mainly elementary students (kindergarten to grade six). But we work in some junior high schools. And we are now working with a small

district of alternative high schools in New York. We are working with five alternative high schools, and are completing a high-school curriculum on conflict resolution.

5.

AB: Do you think it is all possible for schools to contribute to a "peace education"? If so, what are some of the steps and measures to be taken that you think of first?

TR: I think it's quite possible. That's what we're doing in New York City. We are introducing the skills of conflict resolution and inter-group relations into a large, challenging urban school system, and we're having some success with that. An evaluation study indicates that changes are happening in individual students, in the climate of classrooms and sometimes even the climate of a school.

But our work would be a lot more effective if schools themselves were restructured in fundamental ways. I think that schools need to be a lot smaller than they are, and that more control needs to be in the hands of the people who are actually in the school - the principal, the teachers, the parents and the children. Right now you have big schools, especially on the high-school level; but even some elementary schools are more like factories than anything else. In fact, they look like minimum-security prisons sometimes. So that's one problem.

AB: What would be some of the steps that the individual teachers should take when starting this kind of work in the classroom?

TR: Our approach is to give the teachers a good amount of training (20-24 hours of introductory training in conflict resolution and in teaching conflict resolution to children). We give them a curriculum guide that they can use as a resource-book for planning lessons for their classes.

Then we have consultants who visit classrooms to help the teachers put the curriculum into effect. Even if you give people a good amount of training and a curriculum, there are many pressures that teachers are under, and fears they have about teaching in a different kind of way. They appreciate someone who comes in and holds their hand, demonstrates a few lessons, co-plans lessons with them, and generally provides support. We're talking about a support-person, not a supervisor. There's a role for the supervisor, but this role is to be completely supportive, helping the teachers without evaluating or criticizing.

6.

ÅB: What would be some of the possible differences in peace education approaches among younger and older students in schools?

TR: The main difference is the extent to which you connect the inter-personal skills they are learning to what's going on in society and the world. The older students are more aware of the rest of the world and are more able to make generalizations and deal with abstract concepts. Our main emphasis with the elementary students has been inter-personal conflict resolution. Certainly there are places where you can make connections to societal and global conflicts with elementary school children; but we get a lot more opportunity to do that with high-school students. Also, with high-school students there are different kinds of conflicts and more intensity, related to the changes that go on in adolescence.

ÅB: So in this particular program you have had a special focus on creative conflict resolution. Would you also take up what was the early focus of ESR - the nuclear issues?

TR: We would if they come up, and there are places in the curriculum where nuclear issues could possibly be brought in. But these days it doesn't seem to be something that's on our students' minds. Students in New York seem to be more concerned about getting mugged on the way home, or about being shot by a drug-dealer or having a fight with their parents. ESR has a very good curriculum on U.S.-Soviet relations, so the organization are still addressing issues of relationships between the superpowers. But that has not been our emphasis during the past few years in New York.

7.

ÅB: If you were an upper-secondary school teacher in a subject with which you are particularly familiar, how would you like to make the students more conscious of and more prepared for problems of peace, within that subject?

TR: I think that what we're trying to do is help students become active participants in a process of change and in a process of conserving the world that we live in. A basic concept is that everything is connected to everything else: environmental issues, world hunger, nuclear war, and economics. A concept that has become more and more popular in the peace movement - the concept of common security - is relevant here. We are all linked, we are all interdependent: every country is vulnerable to environmental destruction, economic catastrophes in other countries, a possible nuclear war, and hunger and disease in other countries. Since we are all interdependent, we all have to

work together to solve these problems, and all of the disciplines are involved. Economics, physics, biology - you can make these connections in all of those disciplines. So I would think that what you would need to do if you were teaching any subject is to think: What are the implications of global interdependence for this particular area?

Our approach is to ask the teachers to set aside 45 minutes a week for a specific workshop on the themes of our curriculum. In addition to cooperation, communication and conflict resolution, there are units on preventing prejudice and promoting equality in which we deal with such topics as racism and sexism. There's also a unit on peace-makers. We ask the teachers to set aside 45 minutes for a specific lesson that they put together from our curriculum. But then we ask them also to infuse these concepts into everything they do the rest of the day. For example, when the class is reading a story that involves a conflict, you can use that to further develop the concept of conflict. In social studies you can study about conflicts in various parts of the world.

8.

AB: In international debates, the terms "disarmament education" and "peace education" have been used, in addition to some other related terms ("global education", "education for international understanding" etc.). Do you have any comments and preferences as to this terminology?

TR: I wish we could find better terms, because I don't think any of those terms are good, but I haven't been able to think of a better term myself.

AB: Is it correct that you are still avoiding the term "peace education" within ESR?

TR: Yes, we usually don't talk about peace education. I have problems with it. It isn't just for political reasons that people have attacked it. I don't think anybody wants war, so for us to say that we're doing peace education as distinct from what someone else is doing seems to me a little bit pretentious. I can see why the term bothers people.

9.

AB: In many countries, questions related to disarmament and peace are highly controversial. Would you anticipate any difficulties, for example with parents or other members of the community, when introducing peace education in schools? If so, what kind of difficulties? Do you see any way out of such problems?

TR: I do see difficulties. I think that if it's done in certain ways it's going to

alienate people. For instance, if you start introducing nuclear issues in a way that terrifies kids - that's going to upset people. If you put forth certain solutions without looking at them from various points of view, you run into problems. Sometimes, when a city is mainly populated by military personnel, nearby a military base for example, even to start raising the questions causes problems. But for the most part, I think it's the way that's it's done rather than the content.

Our idea of conflict resolution is that you can deal with conflict in a way that respects people. That approach can apply to controversial issues. You need to introduce such issues in a very careful and sensitive way, and to begin where your constituency is. In New York, we asked the teachers what area they wanted to work with. They were concerned about inter-personal conflict in their classrooms primarily, so that's where we started, but then we can build on that and proceed to other areas.

I think it's very important when you introduce these issues that you avoid pushing any one solution or any narrow political agenda. It has to be a real solid educational process with a long-range perspective. There's that slogan: If you can change my mind completely to go to your point of view today, then someone else can come along tomorrow, and I'll go off in the other direction. What we want to develop is first: people who care about what's going on in the world, and second: people who are able to think about it in a constructive and thorough way, so that they make up their own minds. I think that if that's what you're really doing - then, in most places you won't run into too much trouble; and if you do, then at least you're having an honest fight: you aren't vulnerable in a moral or educational sense.

10.

AB: What needs to be done in teacher training in order to prepare future teachers more adequately for the area of "peace education?"

TR: Our program is based on staff development. We feel that this is absolutely essential. If you just hand a peace curriculum to teachers, it will probably have no effect at all. Teaching about controversial issues in a sensitive way is a different way of teaching. When teaching conflict resolution, we find that we need to begin by helping people find ways of dealing better with conflict in their own lives, including the way they view conflict and the way they handle their anger. - We're dealing with very basic things here.

AB: I understand that you are doing workshops with teachers that are

in-service. Have you also been involved in any initial teacher training?

TR: We do some workshops in colleges of education, but that has not been done to any great extent. It would be wonderful if colleges of education could move more in this direction. These topics should be part of training for new teachers. They should be dealt with in methods courses and in philosophy of education courses. People should be thinking right from the beginning that one of the purposes of education is to foster the development of an active citizenry: people who are going to be responsible for the future of the world, where the future cannot be taken for granted.

11.

AB: *In many schools, the students represent a variety of nationalities and cultural backgrounds. To what extent would it be possible to use this fact as an aid in education for peace? Would you expect some difficulties in doing so?*

TR: It's certainly possible and important. Here in New York, you don't have much choice. If you try to open things up and talk about conflicts, it's impossible to avoid multi-cultural issues. At the same time, it's difficult to do so, because people are scared of opening these kind of things up. We have developed some strategies that help teachers do it in a way that feels comfortable for them. It's an area where we need to work more, but I think we have a good start: it's part of the curriculum, it's part of our training for teachers.

12.

AB: *Sometimes the term "global survival" is used to refer to an area dealing both with the risks of nuclear war and with the risks of far-reaching environmental damage through pollution and overuse of resources. How do you look upon dealing with these two categories of risks together in school? Do you have any suggestions as to how the teacher could approach the problem area of environmental damage?*

TR: So far, we haven't done much in this area. Environmental issues are of growing concern to people, and I think it would be a good area for us to address with students. Conflict resolution is based on respect for other people, on listening and trying to come up with solutions that meet both parties' needs, on putting yourself in other people's shoes. This is similar to what we need to do with the environment. We need to "listen to" the environment, we need to respect the environment.

Nobody wants to wreck the environment, but different people have

different opinions about how to save the environment and about how serious the problem is. In ESR we would want to go about this in the same way we did with nuclear issues: we would present opposing points of view. What we would be trying to do is put the issue on the agenda of the schools, get people talking, increase awareness and help people research and think about the problems.

AB: Has ESR published anything on this particular issue?

TR: We published a curriculum on toxic waste a few years ago, and we recently published a resource guide for teachers entitled *Caring about the Environment*.

13.

AB: Is there anything else that you would like to add about the school and peace education?

TR: Conflict resolution is a very exciting, growing field. We don't have all of the answers, but we feel we have some tools that work, approaches which - if they are widely known and put into effect - would make a great difference. We are trying to spread the word about these approaches. At the same time, we are trying to develop the field further. That's why it's so exciting: there's so much more to learn!

places

Under the heading "Places", we include here reports from two of the major conferences dealing with peace education this summer: The Third International Teachers for Peace Congress in Budapest, Hungary, June 1-4; and The Thirteenth General International Peace Research Association Conference in Groningen, The Netherlands, July 2-5.

Since this issue is primarily a PEC/IPRA newsletter, it seems natural to go into more detail with respect to the Groningen meeting. Robin Burns (Australia) and Ian M. Harris (USA) both volunteered to send me Glimpses from Groningen, and since they have taken up somewhat different details and used partly different perspectives, they seem together to give an especially good total picture of what happened at the PEC sessions this summer. Yet, I am sure that additional reporters would have many new things to add - a conference meeting is such a rich happening!

GLIMPSES FROM GRONINGEN - I

Ian M. Harris

Dept. of Educational Policy and Community Studies
University of Wisconsin
Milwaukee, WI 53201, USA

Participants at the 13th General International Peace Research Association (IPRA) conference held at the University of Groningen in Holland, July 2-5, 1990 were happy that the Berlin Wall had come down but did not exactly rejoice at the level of peace on this planet. Reports from Asia, Latin America, and Africa reminded the about 350 delegates of severe problems of violence in many parts of the world. From Asia people told stories about refugees displaced by war and regional conflicts. From Africa came descriptions of low intensity conflict championed by countries in the North, and from Latin America came tales of advanced technology and police repression supported by the United States. The past two years since the last IPRA conference in Brazil have demonstrated the power of nonviolence, particularly in Eastern Europe, and have seen a lessening of the cold war, but the forces of war, violence, and ecological destruction still pose severe problems in many countries. The Military/Industrial Complex has not disappeared and is looking for new ways to ply its murderous trade.

PEACE EDUCATION COMMISSION

The largest working group within IPRA is the Peace Education Commission (PEC) which held five sessions at the conference. Reports from participants provided examples of the depth of peace education which has become a part of the agenda of ministries of education in many parts of the world, especially in Europe. Åke Bjerstedt, a Professor of Education in Sweden who currently chairs PEC, has for the past five years been developing a data base on global peace education efforts. Anybody interested in knowing more about how peace education is being practiced in different parts of the world can order some of his publications from him at the School of Education, Box 23501, S-200 45, Malmö, Sweden.

Europe

Peace educators from Europe have a rich history of peace research which was developed over 25 years ago in the Scandinavian countries. Professors at European universities have had their attempts to promote peace education

strengthened by the Talloires Declaration, which underscored the importance of peace education at the university level. At the elementary and secondary level in Europe, many teachers and school systems are teaching about environmental destruction and problems of underdevelopment in poor countries. A former director of the Swedish National Board of Education mentioned that he preferred the name, Education for Global Survival, to peace education.

Teachers from the Netherlands reported on their efforts to promote global education and human rights in an increasingly international world - educational activities that have the goal of producing peaceful adults responsible in their own behavior and concerned for others, who are willing to contribute to the peace process. One teacher discussed in depth a "Scapegoat" project being promoted by the Dutch Peace Education Foundation and introduced into Dutch schools to help students understand the roots of prejudice. Lennart Vriens from the University of Utrecht stated that peace education attempts to promote notions of an economy based on social justice for the whole world, and not just a centralized economy benefiting those who already have wealth.

Mario Borrelli, the Director of a Peace Research Institute in Naples, has been helping the underprivileged fight for social justice. He feels that universities tend to ignore the hard facts of social reality and that PEC should help universities focus on questions of social responsibility. Borrelli expressed concern about the upcoming European Economic Community which tends to concentrate capital in the existing economic centers of Europe and draw investments away from the periphery.

David Hicks and Tom Daffern from the Institute of Education in London reported that interest in peace education has been declining in Great Britain, as a result of 12 years of Thatcher and new state-mandated objectives for a national curriculum. Teachers are feeling overwhelmed meeting these centralized demands, but are teaching some peace education as a part of those instructional activities dealing with world order and global studies. Tom Daffern has helped organize a University Peace Studies Network for professors in the United Kingdom which held its first meeting in London in April 1989.

Paul Rogers and Sr. Maura Ward from the Irish Commission for Justice and Peace discussed the work of the Peace Education Programme. This organization has produced curriculum materials on violence and nonviolence for elementary and secondary schools in Ireland that are being warmly

received by educational authorities. Staff from this program have started to train teachers on the use of their materials.

Middle East

Two educators from Lebanon described peace education efforts in their country. Currently Lebanon is so badly divided that there are no common goals for schools. Only the very rich are educated in private schools, while the vast majority of people don't attend schools and learn values from fundamental doctrines taught by religious sects. Young people are being drafted off the street to serve in various armies. Peace education in Lebanon promotes common goals in a country badly divided by ethnic and religious conflict. Residents of Lebanon concerned about the strife in that country who have tried mass demonstrations to end the blood shed are feeling that peace education is the only long lasting solution. Last year the Peace Education Commission of IPRA in conjunction with UNESCO sponsored an International Symposium on Peace, Research and Development in Lebanon.

Haim Gordon from Israel described his efforts at reconciliation between Palestinian and Israeli children. He called upon all members from the West to put pressure on the Israeli government to stop the slaughter of Palestinian children.

Asia

Anima Bose, the Director of the Center of Peace Education, in New Delhi, reported that she has been attempting with little avail to get the Indian Ministry of Education to promote peace education in a country that is becoming increasingly torn apart by regional and ethnic strife. Dr. Bose is the author of many books on Gandhi, peace and development.

Mitsuo Okamoto, the President of the Japanese Peace Research Association and co-host for the next IPRA conference to be held in Japan in 1992, said there are over 100 peace studies programs in Japanese universities. The Japanese Peace Research Association has over 200 members and will be working with the newly formed Asiatic Peace Research Association to promote peace research throughout Asia as well as in countries like the Philippines, Australia and New Zealand.

Africa

Leander Komakec, a teacher trainer from Makerere University in Uganda, stumbled across peace education when his house was destroyed in a fight between rebels and the government. Professor Komakec, secretary of the Uganda Peace Society, said it took four years to convince his university that peace education is an appropriate response to the ethnic strife that has riddled Uganda for the past 20 years. Currently he and other professors at that university are researching the conditions and requirements for peace, running 12 week short courses on peace and conflict resolution, and offering training in nonviolence to teachers.

Samie Ihejirika from the Nigerian Peace Research has helped form an African network on peace and conflict resolution that is promoting adult peace education in institutions of higher education in Africa. Professors involved in these efforts are addressing day to day conflicts in people's lives by building upon African folk traditions to discover the skills, knowledge, and attitudes necessary for resolving conflicts.

Latin America

Nielsen de Paula Pires from the University of Brasilia discussed a multi-disciplinary center at his university that is concerned about the environment, human rights, and children. Faculty at that college are attempting to develop a computerized listing of all the efforts at peace education and research currently taking place in Latin America.

TWENTY-FIVE YEARS OF PEACE RESEARCH

Other commissions at the IPRA conference discussed religion and peace, peace movements, internal conflicts, women and militarism, international conflicts, ecological security, and nonviolence. This conference celebrated the founding of IPRA 25 years ago at Groningen. This past year under the leadership of Elise Boulding, the Secretary General, two foundations were established, one to support a peace research fellowship for women from the third world and the other to enable peace educators and researchers from the Third World to attend IPRA meetings. The first award winner of the former was a woman from India involved in street theatre in New Delhi, while over 50 people were able to travel to Holland under the auspices of the latter.

GLIMPSES FROM GRONINGEN - II

Robin Burns

School of Education
La Trobe University
Bundoora, Victoria 3083, Australia

PEC PAPER SESSIONS

As usual, the opportunity of PEC members to meet together within a conference has been a key to the ongoing life of PEC. Unfortunately, Celina Garcia was not able to be present due to illness, and we extend to her every good wish for a speedy recovery. Robert Aspeslagh agreed at short notice to organise the work of PEC within the conference. Five sessions were held, including one joint session with the Women and Peace study group and one meeting focusing on tertiary peace studies. The following themes attempt to summarise the presentations:

1. The context of peace education

Åke Bjerstedt argued that there is a difference between peace education as *text* (explicit peace education) and as *context* (implicit peace education) and suggested that the latter was more desirable as an approach. This led to a discussion, taken up also in a number of the papers presented, of the nature of the context, and particularly, the various ways in which *structural violence* is a fact of everyday life, from the oppressiveness of tradition (Anima Bose) to the ways in which we think of everyday life as full of problems rather than possibilities, limiting the sense of the future especially for young people (David Hicks).

The audience for peace education was also raised as an issue, since it was asserted (Solomon Nkiwane) that adults both provide models for young people and are significant actors in the present power structures. This led to consideration of concepts of power and the state and how these are represented in peace education (Nielsen de Paula Pires).

One framework for considering these issues is that of legitimation (Heide Schütz) and the concern that especially if peace education does not grow out of a context, it is easily open to the push and pull of various interest groups and political factors particularly within formal educational institutions.

2. Conflict and confrontation

A challenging existential framework for considering the content of peace education was introduced by Haim Gordon. He asked how confrontation in Buber's sense of dialogue, with the whole person, for change, can be the basis for an authentic peace education.

The challenge was taken up through case studies of the role of education in situations of conflict, including questions of the role of language in peace education (Lutz van Dick), and active learning including cooperative work with parents and special communities (Maura Ward and Paul Rogers). A number of projects including research on children's, teachers' and particular communities' attitudes to peace and peace education (C. Rajyalakshmi, Amrut Nakhre) and projects open to transnational participation and collaboration (Geu Visser; the scapegoat project: Jan Dirk Tuinier; enemy images: Åke Bjerstedt) were described. The role of particular tried approaches was examined (Anima Bose). Further, the issue of how to humanise the other has become an important one in peace education and research, made the more urgent by people working in actual situations of conflict.

3. Peace education in situations of internal conflict

Possibilities were canvassed to use peace education as an approach to creating the base of tolerance for the future (Chafic Nehme; Mohammed Kassem). The importance of working with NGOs and with out-of-school youth was emphasised. Working with refugee children is also a challenge to peace educators (Syed Sikander Mehdi). Using local culture as a resource to promote peace and development within a nation (Leander Komakec) and the roles of teachers, schools and communities in the effort were central issues considered.

4. Joint PEC - Women and Peace session

Three diverse papers were presented. Birgit Brock-Utne discussed her recent research on the raising of a peaceful boy. The differences and similarities between "feminist" and "traditional" mothers in their attitudes to why their boys did not turn out the way they would have liked provoked a new field of research, the role of fathers in boys' upbringing, especially the amount of time spent with boys watching competitive sport and the implications of this for non-violent alternatives.

Veslemøy Wiese posed three questions which can form a basis for education amongst peripheral groups: how can global indicators be anchored to local

situations?, how can we work with the local situation, especially politically?, and how can we use dialogue to confront our humanity? She then described the implementation of some answers to these questions in a program for leadership and administration with network-strengthening amongst women. The aim is to mobilise women's "reserve of knowledge in a process of social transformation".

Men and women working together was the theme of Heide Schütz's paper. Her concern was paradigms for living, including change in the paradigm of male-female relationships. Insecurity and resistance to change, once identified, can be used as the basis for work towards greater cooperation, and a program designed to foster such work was outlined.

ADMINISTRATION, AND THE FUTURE

1. Celina Garcia was thanked very warmly for her work as PEC Executive Secretary during 1988-90, and every good wish was offered to her for a speedy recovery. Robert Aspeslagh was thanked for his difficult work, at very short notice, in preparing for PEC's meetings for this IPRA conference, and he and Robin Burns for work within the conference. The best wishes of the conference were sent to Corinne Kumar D'Souza for the recent tragic loss of her husband, and to Magnus Haavelsrud who was unable to come for urgent family reasons. Thanks were extended to the outgoing PEC Council and to all participants in a full and lively series of meetings within the conference.

2. Åke Bjerstedt (Sweden) was unanimously elected to the position of Executive Secretary of PEC, 1990-2.

The following were elected to the Council of the Peace Education Commission: Anima Bose (India); James Calleja (Malta); Nielsen de Paula Pires (Brazil); Susumi Ishitani (Japan); Nagasura Madale (The Philippines); Pat Mische (US); Solomon Nkiwane (Zimbabwe); Sanaa Osseiran (Lebanon); Riitta Wahlström (Finland); Maura Ward (Ireland). Past executive secretaries are ex officio members.

3. PEC input was specifically sought for, or is being made to, the following projects (contact person in brackets):

- Cultural symbiosis in Andalusia (Sanaa Osseiran);
- Human rights decade (Betty Reardon);
- Environmental education resource guide (Pat Mische);
- Models for global education (Pat Mische; Geu Visser: separate projects).

4. Sikander Mehdi raised the question of PEC assistance for the preparation of a Peace and World Order Studies guide for the third world. It was suggested that he and Betty Reardon consult on this, with a view to possible collaborative publication with Virginia Cawagas in the Philippines.

5. Requests were made for the revival of the IPRA summer school, which had proved such an important place in the past for PEC members to actually work together rather than just listening to papers. Veslemøy Wiese and Magnus Haavelsrud were suggested as stimulus persons for this.

BUDAPEST IN BRIEF - THIRD INTERNATIONAL TEACHERS FOR PEACE CONGRESS

Earlier Conferences. The first large international congress for Teachers for Peace was held in *Copenhagen*, August 6-8 1986, with the theme "Together for the Future - Educate for Life". About 195 members from 22 countries took part. - The second international congress took place in *Bonn*, West Germany, May 21-24, 1988, with the theme "Think and Teach Globally - Act Locally!" The number of participating countries had increased considerably as had the number of individual participants (between 500 and 600 from around 50 countries). Well-known PEC members, such as Robin Burns and Betty Reardon, were included in the plenary sessions.

The Budapest Conference: General Character. This summer's conference in Budapest, Hungary, June 1-4, was the third international congress for Teachers for Peace. Most of the activities took place in an old, impressive school building, the Attila József Grammar School. The program consisted of plenary sessions that could be attended by all congress members and a broad range of parallel small-group seminars, which often confronted the participants with difficult choices. One afternoon included a "peace market", where various organizations and groups could present and sell books and materials of various kinds. There was a good international mixture in the program and in the seminar groups, but four national groups had especially large attendance: Denmark, Hungary, Sweden and West Germany.

Glimpses from the program. The motto of this conference was "Learn and Teach to Live in Peace!" The program and the discussions were influenced by the many recent spectacular developments in Europe and the very fact that the meeting place was Hungary. Among the aims expressed for the congress were: to stimulate and contribute to the content and methods of peace education; to exchange experiences among teachers in East, West, North and South; to support the world-wide peace movement; to build up links between teachers in the sense of common understanding and people's diplomacy; and to confirm the responsibility for our common future by stressing links between disarmament, development, environment and human rights. Each Teachers for Peace congress has also had a special solidarity project with related information, debates and exchanges. In the Bonn conference, the focus was on the people of South Africa and the ANC; in Budapest, the focus was on the street children of the world (a theme related to the convention on children's

rights).

Among the plenary speakers who attracted particularly positive attention from the audience were Magnus Haavelsrud from the University of Tromsø; Suman Khanna, Cooperation for Peace, India; and Edna Tait, member of the New Zealand Commission for Unesco.

The content of the workshops and discussion groups was categorized under four main headings: (1) Ways of disarmament and development; (2) Co-operation, conflict resolution, enemy images, role of the media; (3) Collective and individual rights and freedoms; (4) Ecology and environment.

Comments. Some aspects of the conference were a bit irritating, especially the many changes of the small-group program with very short notice. Members of the congress could soon distinguish *four* sets of seminar program: the initial printed program sent out in advance, the type-written program distributed at the beginning of the congress, the day-to-day program as written on blackboards in the school building, and the actual program taking place in the seminar rooms. Too often, any similarity among these four sets of program seemed purely coincidental! Nevertheless, much useful information was exchanged, and there were many stimulating opportunities to discuss common problems and possible solutions. We appreciated the friendly atmosphere in beautiful Budapest, and we now look forward to the next international meeting of the same kind. According to the plans, this will take place in Paris, France, in 1992.

publications

Basic Books

When people ask you what books you can recommend if a reader wants to inform himself/herself about recent opinions and facts in the peace education area, it is not so easy to answer. There are a lot of materials around, focusing on diverse problems and containing quite different conceptualizations of peace education; and - of course - the recommendations also depend on what languages you are able to read. Nevertheless, I guess that most of those who have been around in the peace education area for some time can agree on calling some of the books appearing in the last few years "basic". The following seven would probably come up quite often if we asked around for opinions among the active members of our Peace Education Commission. I have included six books in English, since that is the language that the readers of the present newsletter are supposed to master, and I have added one major handbook in another language (German). I will not review systematically or give you much information about each of them, but still indicate briefly something about their specific characteristics. If you are a devoted peace educator, it would be a good idea to try to include all of them in your personal library.

- o Boulding, Elise. *Building a global civic culture: Education for an interdependent world*. New York: Teachers College Press, 1988.

Social imagination and the individual as peace maker are central concepts in this important book. Among other things, the text is intended to help readers recover the feeling of possibility, the feeling that things can be changed.

- o Brock-Utne, Birgit. *Feminist perspectives on peace and peace education*. New York: Pergamon Press, 1989.

This book focuses especially, but not exclusively, on education for peace within the family in the often quite selective upbringing of boys and girls. The perspective is a feminist one, and the author demonstrates that there are many varieties of feminism (she distinguishes among six). A lot of studies in the field are reviewed and discussed. A basic view is that rigid sex roles have to be reformed. But - to quote a characteristic formulation - "It is more important to change the basic recipe of the pie than to get a

larger share of a bad pie". Boys should learn to refuse to be masculine when masculinity is defined in terms of having power over others, being aggressive and not showing feelings. Girls must learn to refuse to be feminine, when femininity means playing secondary roles, obeying their husbands and other men who have power over them.

- o Calliess, Jörg & Lob, Reinhold, E. (Eds.) *Handbuch Praxis der Umwelt- und Friedenserziehung*. /Handbook on environmental and peace education./ 1-3. Düsseldorf: Schwann, 1987-1988.

It may be a stereotype that Germans are fond of big and systematic book ventures, but this publication reinforces this stereotype. It is a real heavy-weight: a "Handbuch" in three volumes of around 2,400 pages in all. - The first volume is theoretical and general in approach ("Grundlagen") and deals with both peace education and environmental education. Among many other things, you can read about the historical development of ideas on peace education (Wolfgang Keim) and about the situation of peace education in some countries in Western and Northern Europe (Hanns-Fred Rathenow). - The second volume goes into more detail in the environmental area ("Umwelterziehung"). - The third volume discusses many different aspects of peace education ("Friedenserziehung"), and has three main parts. The first part deals with the objectives and content of peace education (among other things, the possibilities of peace education in different school subjects); the second part covers methods and strategies (including role plays, international exchanges and training in non-violent resistance); and the third discusses models of social and political learning related to a peaceful society. There are many useful references, especially to the rich German-language literature on peace education.

- o Harris, Ian M. *Peace education*. Jefferson, NC: McFarland, 1988.

This is a book that should be very useful as a basic textbook for teacher students and others who want a good and manysided introduction to the possibilities and problems of peace education in the classroom situation or in community-based organizations. The first three chapters give a general introduction to the field (Goals of peace education, Empowerment education, Practice of peace education). Chapter 4 deals with key topics of peace education. Other chapters deal with developing peace education programs, overcoming obstacles, principles of the peaceful classroom, how to deal with peace education in different age groups, and how to evaluate the effectiveness of peace education efforts. Ample references are given to literature and resources in the field.

- o Hicks, David (Ed.) *Education for peace: Issues, principles, and practice in the classroom*. London: Routledge, 1988.

There are many books and journal issues with collected articles in the field of peace education. This is one of the more recent and up-to-date collections and at the same time one with a particularly useful focus, in many contributions, on the practical teaching situation. It also introduces the reader to some of the special problems for peace educators in Great Britain.

- o Reardon, Betty A. *Comprehensive peace education*. New York: Teachers College Press, 1988.

In this book Betty Reardon discusses the goals and methods of a comprehensive peace education. Comprehensive peace education implies a peace education that takes place at every level and in every subject area of formal education. The general purpose is to promote the development of a "planetary consciousness" that will enable us to function as global citizens. The book contains many stimulating conceptual clarifications. A special appendix contains very useful presentations of significant works in the development of the pedagogy of peace.

- o Reardon, Betty A. (Ed.) *Educating for global responsibility: Teacher-designed curricula for peace education, K-12*. New York: Teachers College Press, 1988.

This is a collection of teacher-designed peace education curricula. Examples of ways of working with peace education in school were collected, and a number of such examples have been selected for presentation. The examples are organized according to school level in four sections: the early grades (K-3), the elementary grades (4-6), junior high school grades (7-9), and senior high school grades (10-12). An additional section contains recommended curriculum materials that are available through publishers. The concrete and rich illustrations of practical classroom procedures represent a very important contribution to our peace education literature.

Diverse Dissertations

- o Brock-Utne, Birgit. *Feminist perspectives on peace and peace education*. Oslo, Norway: University, 1988.

In 1985 Birgit Brock-Utne published her book, "Educating for peace: A feminist perspective" (New York: Pergamon Press). She then developed

these ideas further, and in her Oslo dissertation she studies various feminist perspectives more systematically. A revised edition has later been published in book form (1989, cf. above). - In spite of a long tradition of peace research in Norway, this could probably be called the first doctoral thesis on peace research in that country.

- o Pascual Morán, Anaida. *Conceptualization of a curriculum development model to educate for peace and a just world order*. (Ph.D.) New York: Fordham University, 1988. (Order No. 8813582.)

The purpose of this study was to conceptualize a model for curriculum development in the area of education for peace and global justice. The investigation included five phases: (a) a review of related theory and research to identify appropriate components for the model; (b) a comparative analysis of recent efforts to build educational models; (c) an analysis of potential constraints, factors that may hinder the development of a global consciousness; (d) collection of views from a multidisciplinary panel; (e) proposal of a final curriculum model consistent with the findings and recommendations for further study.

- o Percival, Mindy Andrea. *An intellectual history of the Peace Education Commission of the International Peace Research Association*. (Ed.D.) New York: Columbia University Teachers College, 1989. (Order No. 8913128.)

The study explores the various influences that have helped to form the conceptual framework of contemporary peace education, especially within the Peace Education Commission of IPRA. A number of approaches are identified, defined and described. Approaches discussed include: the world order, the pedagogic, the structural, the development, the disarmament, and the feminist. Omissions and controversies are discussed. The influences of peace research and educational theory on the development of peace education are examined.

- o Rank, Carol Sue. *Peace studies in American higher education: The emergence of a new field*. (Ph.D.) Berkeley, CA: University of California, 1988. (Order No. 8916851.)

The emergence of the new field of peace studies at colleges and universities in the United States is examined with a focus on three interrelated areas: content, pedagogy, and institutional support. An overview of the field is provided, including presentations of some of the more well-established degree-granting programs. Extensive interviews have been carried out with peace researchers, educators and others active in the field in the United States and Western Europe. Among other things, the

dissertation (1) outlines the history of field, (2) clarifies the theoretical and substantive core of peace studies, and (3) discusses the significance of peace studies in a societal context.

- o Reger, Sidney Mearns. *Peace education and the older learner*. (Ed.D.) Bloomington, IN: Indiana University, 1989. (Order No. 9010077.)

Using interviews with program directors, instructors and course participants as well as participant observation and document analysis, this study examines the presentation of peace and justice issues in programs for older learners.

- o Vriens, Lennart. *Pedagogiek tussen vrees en vrede: Een pedagogische theorie over vredesopvoeding*. /Pedagogy between fear and peace: A pedagogical theory of peace education./ Antwerpen, The Netherlands: Internationale Vredesinformatiedienst, 1988.

This is a comprehensive book (452 pages) in Dutch with brief summaries in English, French and German. Part of the book constitutes a theoretical discussion on education in general and peace education in particular. The theoretical approach is then applied to two empirical projects: one is an educational project (the Dutch Primary School Project on Peace Education), the other a psychological study of children's conceptions of peace and war (using essays, drawings and interviews and a phenomenological, qualitative approach).

Availability of the dissertations: The four dissertations from the United States (Pascual Morán, Percival, Rand and Reger) may be ordered in microform or in paper version from UMI Dissertations Services, 300 North Zeeb Road, Ann Arbor, MI 48106, USA (quoting the relevant order number, presented for each dissertation above). - Lennart Vriens' thesis can be ordered from Internationale Vredesinformatiedienst, Antwerpen, The Netherlands. - Birgit Brock-Utne's thesis is available at the University Library, Oslo, Norway; but in this case, you may rather like to order the revised book version, published by Pergamon Press in 1989 (cf. above under our heading "Basic Books").

From the World of Journals

- o A first issue has appeared of *"The ESR Journal: Educating for Social Responsibility"* (1990). It contains articles by Shelley Berman (the President of Educators for Social Responsibility), William J. Kreidler, Linda Lantieri, Tom Roderick, Nancy Schniedewind and others. There is a focus on the development of social consciousness, resolving conflicts

creatively and understanding our interdependence. Much of this could be considered aspects of peace education. - The ESR Journal can be ordered from: ESR, 23 Garden Street, Cambridge, MA 02138, USA.

- o In the Australian journal *"Interdisciplinary Peace Research"*, Robin Burns (one of PEC's former executive secretaries) writes about "Some basic requirements for educating for peace" (May/June issue 1990). - Orders can be sent to: Institute for Peace Research, La Trobe University, Bundoora, Victoria, Australia, 3083. Individual subscription rate for the two issues of 1990 is A\$18.
- o In the August 1990 issue of the *"Journal of Peace Research"*, Johan Galtung, one of our peace research gurus, writes about "cultural violence", a discussion that can be seen as a follow-up of Galtung's introduction of the concept of "structural violence" over 20 years ago. Cultural violence is defined as any aspect of a culture that can be used to legitimize violence in its direct or structural form. There is reason to believe that this will be a much quoted paper among peace researchers. The Journal of Peace Research is published by Sage Publications (London, New Delhi and Newbury Park, CA).
- o The journal *"Peace & Change"* devotes its third 1990 issue to the theme "The Pedagogy of Peace". Among other things, Ian M. Harris from the University of Wisconsin-Milwaukee (author of the book "Peace education") discusses "Principles of peace pedagogy", and Sandra M. Kalmakoff and Michael E. Manley-Casimir describe a Canadian effort to implement a process of peace-related educational change in schools. - Single issues of "Peace & Change" cost U.S.\$10 and can be ordered from Sage Publications (London, New Delhi or Newbury Park, CA).

Additional Notes on Publications

- o The *American Forum for Global Education* has issued a comprehensive bibliography with brief abstracts on materials useful in connection with global education. The title is "The global resource book" (1990). The material is divided into: (1) general resources, (2) material related to specific school subjects, (3) resources related to various global issues, (4) resources related to specific geographic areas. Order from: The American Forum for Global Education, 45 John Street, Suite 1200, New York, NY 10038, USA.
- o Åke Bjerstedt (Sweden) has published two books that bring together information on peace education in different countries. One of them is

entitled "Peace education in different countries" (1988) and reports on an international questionnaire on peace education sent out to a number of Ministries of Education around the world. The other has the title "Perspectives on peace education: Interviews with experts from fourteen countries" (1990). Interviews with several PEC members are included. Both books can be ordered from: School of Education (attn: T. Löthman), Box 23501, S-200 45 Malmö, Sweden. The cost for each is SEK 45.

- o Volker *Buddrus* and Gerhard W. Schnaitmann (Germany) have edited a book of readings dealing with a number of different approaches to peace education. The book is in German and has the title: "Friedenspädagogik im Paradigmenwechsel" /Peace education in paradigmatic change/, 1990. Cost: DM 48,-. Order from: Deutscher Studien Verlag, Postfach 1000154, 0940 Weinheim, Germany.
- o *COPRED* (Consortium on Peace Research, Education and Development, USA) has published a new "Directory of peace studies programs: 1990 Edition" (compiled by David Cianto). The guide contains presentations of about 200 undergraduate and graduate programs in peace studies and conflict resolution. Cost: U.S.\$9 for COPRED members; \$16 for others (postage included). Order from: COPRED, Center for Conflict Resolution, George Mason University, 4400 University Drive, Fairfax, VA 22030, USA.
- o Richard *Fortat* and Laurent Lintanf have published a book on peace education with children. It is written in French, and the title is "Éducation à la paix: Fiches pédagogiques pour les enfants de 4 à 12 ans" /Education for peace: Classroom exercises for children ages 4 to 12/, 1989. It costs 72 FF in France and 495 FB in Belgium. Order from: Vie Ouvrière, Rue d'Anderlecht 4, 1000 Bruxelles, Belgium; or from: Chronique Sociale, 7, rue du Plat, 69288 Lyon Cedex 02, France.
- o Christopher C. *French* (England) has published a bibliography "Psychological aspects of the nuclear arms threat" in four parts, 1989-1990. Requests for reprints: Christopher C. French, Dept. of Psychology, University of London, Goldsmiths' College, New Cross, London SE 14 6NW, England.
- o Jeffrey A. *Gray* (USA) has compiled a bibliography of commission reports, journal articles and curricula which offer competing perspectives on peace education, global education, nuclear-age education, and international studies under the title "Pre-collegiate education about the world"

- (1990). Order from: The World Without War Council, 1730 Martin Luther King Jr. Way, Berkeley, CA 94709, USA.
- o Peter *Heitkämper* (Germany) has issued a useful overview of a group of German educators' publications and other work related to peace education. The presentation is in German and has the title: "Friedenspädagogik: Arbeitsgruppe in der Deutschen Gesellschaft für Erziehungswissenschaft (DGfE) von 1982-1990" /Peace education: A working group within the German Society for Educational Sciences, 1982-1990/, 1990. Some of the educators involved are: Lutz van Dick, Johannes Esser, Rolf Huschke-Rhein, Peter Kern, Hanns-Fred Rathenow, Brigitte Reich, Hermann Röhrs, and Norbert H. Weber. Request from: Peter Heitkämper, Janningsweg 49, 4400 Münster, Germany.
 - o David *Hicks* (England) has written two retrospective reports on his peace education work: "The Centre for Peace Studies, 1980-89" (1989, 28 pp) and "World Studies 8-13: A short history, 1980-89" (1989, 30 pp). Order from: World Studies Trust, 2 Darlington Road, Withington, Manchester M20 8JB, England.
 - o Klaus-Dieter *Mende* and Hanns-Fred Rathenow (Germany) have edited a collection of papers from an international workshop on peace education in West Berlin, written mostly in German, with some contributions in English. The title is: "Vorurteile und Feindbilder im Ost-West-Verhältnis" /Prejudices and enemy images in East-West relations/, 1990. Among other things, there are reports on the situation of peace education in Hungary, the Netherlands, Poland, and West Germany and various reports on enemy image studies. Order from: Universitätsbibliothek der TU, Raum 106, Franklinstrasse 15, 1000 Berlin 10, Germany.
 - o Hanns-Fred *Rathenow* and Norbert H. Weber (Germany) have edited a collection of articles (in German) on educational efforts related to Auschwitz. The title is: "Erziehung nach Auschwitz" /Education after Auschwitz/, 1989. Examples of topics dealt with: Auschwitz as an educational theme in Poland, Auschwitz as an element of peace education in the GDR, Anti-fascistic education in the FRG. Cost: DM 38,-. Order from: Centaurus Verlagsgesellschaft, Im Breyel 19, 7801 Pfaffenweiler, Germany.
 - o Paul *Smoker*, Ruth Davies and Barbara Munske (England) have edited "A reader in peace studies" (1990) - a comprehensive collection of articles with authors from many countries. Order from: Pergamon Press, Headington Hill Hall, Oxford OX3 0BW, England.

- o Martin *Staniland* (USA) at the University of Pittsburgh invites colleagues to experiment with the use of some of the many case studies in international negotiation that have been developed by a group of seven institutions. The cases have been written for the purpose of helping instructors try an interactive form of teaching, encouraging student activity. More information from: Pew Case Program, 3G51A Forbes Quad, Graduate School of Public and International Affairs, University of Pittsburgh, PA 15260, USA.
- o *Unesco* has published "Unesco prize 1989 for peace education" (1990). The 1989 prize was given to Robert Muller and to IPRA. This brochure contains: (a) addresses by Yoshikazu Sakamoto (president of the international jury) and Frederico Mayor (director-general of Unesco); (b) acceptance speeches by the laureates (Elise Boulding representing IPRA); (c) descriptions of the work of IPRA and of Robert Muller; (d) various background information, including a list of earlier laureates of the Unesco prize for peace education (from 1981). Request from: Unesco, 7, place de Fontenoy, 75700 Paris, France.
- o Aline D. *Wolf* (USA) presents in "Peaceful children, peaceful world" (1989) a fundamental rationale for peace research and peace education, using materials from Maria Montessori's thoughts (presented in "Peace and education", 1932). (This publication is given a very positive review by Betty Reardon in the June 1990 issue of COPRED Peace Chronicle.) Cost: U.S.\$8.95. Order from: Parent Child Press, P.O. Box 767, Altona, PA 16603, USA.
- o Sandy *Yule* (Australia) has written a book on peace education, entitled "Making peace, making sense" (1988). The major parts of the book are: 1. The nuclear nightmare, 2. The images of peace, 3. Studying peace, 4. Working with images. It can be ordered from the publisher: World Student Christian Federation, 568 Nathan Road, Nowloon, Hong Kong; or from the author: Sandy Yule, Philosophy Division, S.H.I.S.E., Institute of Education, Melbourne University, Parkville, Victoria 3052, Australia. It costs A\$10 + postage.

postscripts

Archives

The International Peace Research Association and its Commissions or Study Groups will now try to build up an archive. This will be done at the University Libraries of the University of Colorado. Former executive secretaries of PEC are requested to contact the Secretary General of IPRA to inform the General Secretariat whether or not they have kept any documentation from their time as executive secretaries and, if so, to get advice on what to send to the archives. (Active council members and other individuals within PEC may have similar records.) Address: IPRA Secretariat, Elise Boulding, Box 327, University of Colorado, Boulder, CO 80309-0327 USA.

In principle, all documentation that can help possible future researchers understand the activities of an association can be useful in an archive, for example: (1) minutes of meetings, (2) correspondence, (3) conference papers and abstracts, (4) materials distributed to members (such as newsletters), and (5) membership files. - In the case of the Boulder University Archives, contact may also be made directly with the archivist, Cassandra M. Volpe (Norlin Library, Campus Box 184, Boulder, CO 80309-0184, USA).

Calendar Clippings

February 17-21, 1991: 2nd International Conference on Peace and Nonviolent Action, Rajsamand near Udaipur (Raj.), India. A major theme is training for nonviolent action. Information from: ANUVIBHA, A 12, Anita Colony, Bajaj Nagar, Jaipur-302015, India.

March 19-23, 1991: 32nd Annual Convention of the International Studies Association: New Dimensions in International Relations; Vancouver, BC, Canada. Information from: Rod Boynton, Kennedy Center for International Studies, Brigham Young University, 204 HRCB, Provo, UT 84602, USA.

May 31-June 2, 1991: Retreat to the Future: A working conference on professional priorities for global and international education, Hartford, CT, USA. Information from: The American Forum for Global Education, 45 John St., Suite 1200, New York, NY 10038, USA.

1992: Teachers for Peace will meet in France; International Peace Research Association will meet in Japan.

In this connection it might be mentioned that very detailed lists of calendar information on forthcoming events in the area of peace and world order studies are published under the title "IN FORMATION" by the Institute of Education, University of London. For subscription details and communications, contact: Thomas Daffern, IPSUL, 28 Woburn Square, London WC1H 0AA, England. (IPSUL stands for "Initiative for Peace Studies in the University of London".)

Requests for Materials

Request 1: If you publish any new articles, reports or books on peace education or related areas, please send a copy to our PEC office (address: PEC, Å. Bjerstedt, School of Education, Box 23501, S-200 45 Malmö, Sweden). Then we know about it and can recommend it to people asking for advice on publications, and in many cases we will also include brief notes about it in our newsletter (similar to those presented above in the section "Publications").

Request 2: Mohammad Kamaluddin, coordinator of ARBAN (Association for Realisation of Basic Needs, Bangladesh) is setting up a documentation center with materials on peace, armament and disarmament, women, development and environment and will be grateful for publications in these areas. Send materials to: ARBAN, House 40A, Road 4A, Dhanmondi R.A., Dhaka-1209, Bangladesh.

Request 3: Betty Reardon is working on a human rights curriculum survey and will have a project related to the Decade for Human Rights Education (see page 46). She will appreciate materials, information on activities, and ideas in these areas. Contact: Betty Reardon, Box 171, Teachers College, Columbia University, New York, NY 10027, USA.

The Unesco Peace Education Prize Ceremony 1990

took place September 20. The two 1990 prizewinners were Mrs. Rigoberta Menchu Túm from Guatemala, representing the Indian peasant community, and WOMP, the World Order Models Project (represented in Paris by one of its two co-directors, Saul Mendlovitz). Information on WOMP can be obtained from World Order Models Project, 475 Riverside Drive, Room 460, New York, NY 10115, USA. – We in PEC congratulate both laureates.

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EDITOR:

ÅKE BJERSTEDT

Department of Educational and Psychological Research
School of Education
Box 23501
S-200 45 Malmö, Sweden